

Incwadi kaDaniyeli - Inombolo Yesithandathu

Yehoyakim

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Iincwadi zikaDaniyeli neSityhilelo ziyincwadi enye, kwangelo ngqiqo iBhayibhile eyiyo incwadi enye, equlathe iTestamente eNdala neTestamente eNtsha.

“Imbali yobomi, ukufa, novuko lukaYesu, njengolweNyana kaThixo, ayinakungqiniswa ngokupheleleyo ngaphandle kobungqina obukwiTestamente eNdala. UKristu utyhilwa kwiTestamente eNdala ngokucacileyo kanye njengakwiTestamente eNtsha. Enye ingqina ngoMsindisi oza kuza, kanti enye ingqina ngoMsindisi osele eze ngendlela eyaxelwa ngabaprofeti. Ukuze kuqondwe ngokuxabisekileyo icebo lokuhlangulwa, iSibhalo seTestamente eNdala kufuneka siqondwe ngokunzulu. Kuko ukukhanya okuzukisiweyo okuvela kwixesha elidlulileyo lesiprofeto okwenza ubomi bukaKristu neemfundiso zeTestamente eNtsha zivele ngokucaca nangobuhle. Imimangaliso kaYesu bubungqina bobuThixo bakhe; kodwa obona bungqina bunamandla bokuba unguMhlawuleli wehlabathi bufumaneka kwiziprofeto zeTestamente eNdala xa zithelekiswa nembali yeTestamente eNtsha. UYesu wathi kumaYuda, ‘Phengululani iziBhalo; kuba nina nicinga ukuba kuzo ninobomi obungunaphakade, zaye zona zingqina ngam.’ Ngelo xesha kwakungekho nasinye esinye iSibhalo sikhoyo ngaphandle kweseTestamente eNdala; ngoko ke umyalelo woMsindisi ucacile.” Spirit of Prophecy, volume 3, 211.

Obona bungqina bunamandla bokuba uKristu ungubani nokuba uyintoni, bubonakala xa iziprofeto zeTestamente eNdala zithelekiswa nokuzaliseka kwezo ziprofeto kwimbali yeTestamente eNtsha. Kukwanjalo nakubudlelane beencwadi zikaDaniyeli neSityhilelo.

“Encwadini yeSityhilelo zonke iincwadi zeBhayibhile zidibana zize ziphelele. Nantsi into ezalisa incwadi kaDaniyeli. Enye sisiprofeto; enye isityhilelo.” IZenzo zabaPostile, 585.

Igama elithi “complement” lithetha ukuzisa ekugqibeleleni. Ukuzaliseka kweziprofeto zeTestamente eNdala kwaba “bobona bunamandla” “ubungqina” bobuThixo bukaKristu. Obona bungqina bunamandla bobuThixo beziprofeto ezisencwadini kaDaniyeli kukuzaliseka kwezo ziprofeto njengoko kubonakaliswe encwadini yeSityhilelo. Iziprofeto ezikuDaniyeli ziyaqhubekekiswa encwadini yeSityhilelo, yaye ziziswa ekugqibeleleni ngemihla yokugqibela, xa iSityhilelo sikaYesu Kristu sivulwa amatywina.

“ISityhilelo yincwadi etywiniweyo, kodwa ikwayincwadi evuliweyo. Ibhala iziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, azingezizo ezemfihlakalo nezingaqondakaliyo. Kuyo kuthatyathwa kwaloo mgca mnye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonakalisa ukuba kufuneka zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingenamsebenzi mkhulu.” Manuscript Releases, umqulu 9, 8.

Ngonyaka wesithathu wolawulo lukaYehoyakim ukumkani wakwaYuda, kweza uNebhukadenetsare ukumkani waseBhabheli eYerusalem, wayingqinga. Daniyeli 1:1.

Ivesi yokuqala yencwadi kaDaniyeli iqulethe ubutyebi bolwazi lwesiprofeto xa iqwalaselwe ngokuchanekileyo. Siya kuqalisa ukuqwalasela kwethu ngoYehoyakim.

UYehoyakim wayengowokuqala kookumkani abathathu bokugqibela bakwaYuda. Ngenxa yoko, umele isigidimi sengelosi yokuqala. Unyana wakhe, uYehoyakin, owayekwabizwa ngokuba nguYekoniya okanye nguKoniya, wayemele isigidimi sengelosi yesibini. UYehoyakin walandelwa nguZedekiya, ongowokugqibela kwaba kumkani bathathu bokugqibela bakwaYuda. UZedekiya umele isigidimi sengelosi yesithathu. Kukho amangqina amaninzi esiprofeto aqinisekisa ukuba uYehoyakim ngumfuziselo wesigidimi sengelosi yokuqala. Kubalulekile ukuziqonda ezi bungqina, kuba oko kuchaza ukuba ivesi yokuqala yesahluko sokuqala sikaDaniyeli ichaza isigidimi sengelosi yokuqala, yaye loo nyaniso iyintsika evumela ukuba isahluko sokuqala siqondwe njengesigidimi sengelosi yokuqala sesiTyhilelo seshumi elinesine. Siya kuqala kweyesibini yeziKronike.

Abo basindayo ekreleni wabasa eBhabheli; apho baba ngabakhonzi bakhe noonyana bakhe kwada kwalawula ubukumkani bamaPersi: ukuze kuzaliseke ilizwi leNkosi elathethwa ngomlomo kaYeremiya, kwada ilizwe layanandipha iisabatha zalo; kuba lonke ixesha lalisengamabhodlo lagcina isabatha, ukuze kuzaliseke iminyaka emashumi asixhenxe. 2 Kronike 36:20, 21.

Ukuthinjwa eBhabheli iminyaka engamashumi asixhenxe kwakukwenzela ukuba ilizwe lonwabele iisabatha ezingazange zigcinwe ngokungqinelana neLevitikus amashumi amabini anesihlanu. Iminyaka engamashumi asixhenxe yeesabatha ilingana neminyaka engamakhulu amane anamashumi alithoba, apho uSirayeli wamandulo wayengayithobelanga imiyalelo yeLevitikus amashumi amabini anesihlanu. Iminyaka engamakhulu amane anamashumi alithoba yemvukelo yandulela iminyaka engamashumi asixhenxe yokuthinjwa. Ekupheleni kweminyaka engamakhulu amane anamashumi alithoba, ookumkani abathathu babeza kubekwa phantsi kolawulo lukaNebhukadenetsare.

Ekupheleni kweminyaka engamashumi asixhenxe yokuthinjwa, iNkosi yamvusa uKoreshi, owayengowokuqala kookumkani abathathu ababeza kuwisa umthetho wokuba uSirayeli angabuya aze akhe kwakhona iYerusalem. UArtashashta wayengowesithathu kwabo kumkani bathathu, yaye wenza umthetho wesithathu ngowama-457 BC. Umthetho wesithathu waqalisa iminyaka engamawaka amabini anamakhulu amathathu kaDaniyeli isahluko sesibhozo, nendinyana yeshumi elinesine. Ngowe-1798, isiphelo sokuqala sengqumbo saphela, incwadi kaDaniyeli yatyhilwa, kwaza kwafika owokuqala kwiingelosi ezintathu. Ingelosi yesithathu yafika ngomhla wama-22 ku-Oktobha, 1844.

Ookumkani abathathu bokugqibela bakwaYuda bonke bajamelana noNebhukadenetsare, yaye ekuthinjweni kukaYehoyakim yaqala iminyaka engamashumi asixhenxe. Yaqhubeka de kwatshatyalaliswa iBhabheli, yaye injengele (uKoreshi) eyayitshabalalise iBhabheli, yaza kamsinya emva koko yaba ngukumkani, yakhupha owokuqala kwimithetho emithathu. Ummiselo

wesithathu waqalisa isiprofeto sangokuhlwa neentsasa esaphela ngokufika kwesithunywa sesithathu kwezi zithunywa zintathu. UKristu usoloko echaza isiphelo ngesiqalo.

Ukuqala kweminyaka engamashumi asixhenxe kwenzeka ngohlaselo lokuqala lukaNebhukadenetsare nxaanye neYerusalem. Ukuphela kweminyaka engamashumi asixhenxe kwaphawulwa ngokutshatyalaliswa kweBhabhiloni. Ukutshatyalaliswa kokugqibela nokupheleleyo kweYerusalem kwehlela owesithathu kookumkani abathathu ababehlaselwe bonke nguNebhukadenetsare. Ukutshatyalaliswa kweYerusalem kwakusenzeka ngokulandelelana. Ookumkani abathathu bokugqibela bamele umfuziselo omnye wesiprofeto, ngengqiqo yokuba babehlaselwe bonke nguNebhukadenetsare. Babenomfuziselo wemimiselo emithathu eyayiyiyo yonke umfuziselo omnye, njengoko zazinjalo izithunywa zezulu ezithathu ekupheleni kweentsuku ezingamawaka amabini anamakhulu amathathu.

“Kwisahluko sesixhenxe sikaEzra kufumaneka ummiselo. Iindinyana 12-26. Ngendlela yawo epheleleyo kunene wakhutshwa nguArtashashta, ukumkani wasePersi, ngowama-457 BC. Kodwa kuEzra 6:14 indlu yeNkosi eseYerusalem kuthiwa yakhiwa ‘ngokomyalelo [‘ummiselo,’ emacaleni] kaKoreshi, noDariyo, noArtashashta ukumkani wasePersi.’ Aba kumkani bathathu, ekumiseleni, ekuwuqinisekiseni kwakhona, nasekuwugqibezeleni ummiselo, bawuzisa ekupheleleni okwakufunwa sisiprofeto ukuze kuphawulwe ukuqala kweminyaka engama-2300. Ngokuthabatha owama-457 BC, ixesha apho ummiselo wagqitywa khona, njengomhla womyalelo, kwabonakala ukuba zonke iinkcukacha zesiprofeto eziphathelele kwiiveki ezingamashumi asixhenxe zazizalisekile.” Imbambano Enkulu, 326.

UDade White ubonisa ukuba ezo zimiselo zintathu zaziyimfuneko ukuze isiprofeto sizaliseke ngokugqibeleleyo. Ucacisa ubudlelwane bazo omnye komnye, yaye ngokwenjalo, uchaza iimpawu zohlelo-ntetho lwegama lesiHebhere elithi “inyaniso.” Uthi ummiselo wokuqala waqalisa, owesibini waqinisekisa kwakhona, kanti owesithathu wagqibezela “yonke imiqathango yesiprofeto esimalunga neeveki ezingamashumi asixhenxe.” Igama lesiHebhere elithi “inyaniso” lenziwa ngokudityaniswa koonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere. Ummiselo wokuqala waqalisa, owesibini waqinisekisa kwakhona, yaye ummiselo wokugqibela wagqibezela isiprofeto. Ezo zimiselo zintathu ziqulethe utyikityo lwe-Alpha ne-Omega, yaye zazalisekiswa ekupheleni kwesiprofeto seminyaka engamashumi asixhenxe sobukhoboka baseBhabhiloni, nangona ummiselo wesithathu wafika kudala emva kokuba loo minyaka ingamashumi asixhenxe iphelile. Ezo zimiselo zintathu zazihamba ngokulandelelana oluqhubekayo, yaye nangona zazizimiselo zintathu, zazisesisabonakaliso esinye sesiprofeto.

Ingelosi yokuqala yafika ngowe-1798, eyesibini yafika entwasahlobo ka-1844, yaye eyesithathu yafika ngo-Oktobha 22, 1844. Ezo ngelosi zontathu ziluphawu olunye lwesiprofeto, zimele iindaba ezilungileyo ezinganaphakade zesiTyhilelo isahluko seshumi elinesine.

“Isigidimi sokuqala nesesibini sanikelwa ngowe-1843 nangowe-1844, yaye ngoku siphantsi kokubhengezwa kwesithathu; kodwa zontathu ezi zigidimi zisamele ukubhengezwa. Kusabaluleke kanye ngoku njengangaphambili ukuba ziphindwe kwabo bafuna inyaniso. Ngesiba nangelizwi sifanele ukuvakalisa esi sibhengezo, sibonakalisa ulandelelwano lwazo,

kwanokusetyenziswa kweziprofeto ezisizisa kwisigidimi sengelosi yesithathu. Akunakubakho esesithathu ngaphandle kwesokuqala nesesesibini. Ezi zigidimi sifanele ukuzinika ihlabathi ngeempapasho, ngeentetho, sibonakalisa kuludwe lwembali yesiprofeto izinto ebezikho nezinto eziza kubakho.” Selected Messages, book 2, 104, 105.

Ookumkani abathathu bokugqibela bakwaYuda babengumfuziselo omnye, kuba bonke baziswa phantsi kwezigaba ezahlukahlukeneyo zokuthotyelwa ngukumkani waseBhabheli. Ookumkani abathathu bokugqibela bakwaYuda, imithetho emithathu neengelosi ezintathu, nangona zintathu ngokwahlukileyo, zikwanikelwa njengomfuziselo omnye wesiprofeto.

Ookumkani bokugqibela abathathu bayinxalenye yesimo sobuprofeti sokuqalisa kwesiprofeto seminyaka engamashumi asixhenxe yobuthinjwa, yaye ngenxa yoko baba yinxalenye yokuqala ebonakalisa isiphelo seminyaka engamashumi asixhenxe yobuthinjwa. Ubuthinjwa baqala ngokoyiswa ngokulandelelana kookumkani abathathu, baphela ngokutshatyalaliswa kobukumkani nesixeko salo esilikomkhulu. Isiphelo sesiprofeto siphawula ukutshatyalaliswa kwesizwe nesikomkhulu saseBhabhiloni, nto leyo ephawula ukufika kwemithetho emithathu elandelelanayo. Ukuqala kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu kuphawulwa yimithetho emithathu elandelelanayo, yaye kubonakalisa ukuphela kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, esiqulathe izigidimi ezithathu ezilandelelanayo.

Lingelosi ezintathu, kunye nemiyalezo yazo emithathu ngokwahlukeneyo, zazifanekisiwe ngookumkani abathathu kunye nemithetho yabo emithathu ehamba ngokulandelelana. Ookumkani abathathu abavakalisa imithetho yabo emithathu ngokwahlukeneyo babe befanekisiwe ngookumkani abathathu abalandelanayo, abathi ngamnye kubo wavelisa umyalezo wakhe wokuvukela uNebhukadenetsare. Imiyalezo emithathu yokuvukela, yafanekisa imithetho emithathu, eyathi yona yaphinda yafanekisa imiyalezo emithathu. Omnye uqala isiprofeto seminyaka engamashumi asixhenxe, esithi sona siphela ngokuqala kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, esiphela ngokufika kwengelosi yesithathu ngowe-1844. Iminyaka engamashumi asixhenxe eyayimiselwe ukuba ilizwe linandiphe iSabatha yalo ayinakwahlulwa ku-Oktobha 22, 1844.

UYehoyakim umele ummiselo wokuqala kaKoreshi, kwanomyalezo wengelosi yokuqala weSityhilelo isahluko seshumi elinesine. Ngaphaya koko, amangqina amathathu ookumkani bokugqibela bakwaYuda, imimiselo emithathu, nemiyalezo yeengelosi ezintathu, anika ulwazi oluchanekileyo ngomfuziselo kaYehoyakim, kuba imbali yesiprofeto yeengelosi ezintathu iphawulwe ngononophelo olukhulu lwaphefumlelwa. Yonke le miyalezo mithathu inofikelo lwembali, ize emva koko ibe nokuxhotyiswa kwembali.

Ingelosi yokuqala yafika ngowe-1798, yaza yanikwa amandla ngomhla we-11 ka-Agasti 1840, ngoqinisekiso lomgaqo wokuba usuku lumele unyaka.

“Ngonyaka ka-1840 kwabakho enye inzaliseko ebalulekileyo yesiprofeto eyavusa umdla omkhulu ngokubanzi. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabashumayeli abaphambili ababeshumayela ngokubuya kwesibini, wapapasha ingcaciso yeSityhilelo 9, exela kwangaphambili ukuwa koBukhosi bama-Ottoman. Ngokwezibalo zakhe,

la mandla ayemelwe kukubhukuqwa... ngowe-11 ka-Agasti, 1840, xa amandla ama-Ottoman eConstantinople enokulindeleka ukuba aphulwe. Yaye oku, ndiyakholwa, kuya kufunyaniswa kunjalo.”

“Ngelo xesha kanye elalichaziwe, iTurkey, ngabameli bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zobuKristu. Isiganeko eso sazalisekisa ngokuchanekileyo isiprofeto. Kwathi kwakusaziwa oko, izihlwele ezininzi zaqiniseka ngokuchana kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller namaqabane akhe, yaye intshukumo yokufika kukaKristu yakhuthazeka ngokumangalisayo. Amadoda emfundo nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni iimbono zakhe, yaye ukusuka kowe-1840 kuse kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Ingelosi yokuqala yafika ibhengeza ukuvulwa komgwebo ngowe-1798, kodwa isigidimi sasixhomekeke ekuqinisekeni kokuchongwa kukaWilliam Miller ukuba usuku kwisiprofeto seBhayibhile lumele unyaka. Loo mgaqo waqinisekiswa “ngowe-11 ku-Agasti, 1840,” yaye isigidimi sokuqala sanikwa amandla. Ngokungaphumeleli koqikelelo lokubuya kukaKristu ngonyaka weBhayibhile ka-1843, owandulela waya kuthi ga kunyaka ka-1844, ingelosi yesibini yeSityhilelo isahluko seshumi elinesine yafika. Ngokungaphumeleli koqikelelo entwasahlobo ka-1844, amabandla amaProtestanti awugatya umgaqo kaMiller wokuba usuku lumele unyaka, aza aba ziintombi zaseBhabhiloni. Eso sigidimi sathi emva koko sanikwa amandla ehlotyeni lika-1844, xa sasidityaniswa nesigidimi sesiKhalo saphakathi kobusuku. Ngokuzaliseka kwesigidimi sesiKhalo saphakathi kobusuku ngo-Oktobha 22, 1844, ingelosi yesithathu yafika nesigidimi sayo.

Ngenxa yokungathobeli kwe-Adventism yaseLaodikea ngowe-1863, abantu bakaThixo babelwa ukuba baphinde imbali yokubhadula kwamaSirayeli amandulo entlanga. Ukuxhotyiswa kwesigidimi sesithathu kwakulindela kude kube nguSeptemba 11, 2001. Isigidimi ngasinye kwezi zintathu sifika embalini, size emva koko sixhotyiswe.

UYehoyakim noKoreshi bamele ukuxhotyiswa kwengelosi yokuqala, hayi ukufika kwayo. Nangona uYehoyakim wayengowokuqala kookumkani abathathu bokugqibela bakwaYuda, yaye nangona emele isigidimi sengwe i yokuqala, iimpawu zobuprofeti azibonakalisayo yena, kananjalo noKoreshi, zibonisa ukuba bobabini bangumfuziselo wokuxhotyiswa kwengelosi yokuqala, kungekhona umqondiso wokufika kwengelosi yokuqala. Ukufika kwesigidimi sokuqala kwimbali kaYehoyakim kwakunguManase, owokuqala kookumkani abasixhenxe bokugqibela bakwaYuda.

Ookumkani abasixhenxe bandulela intshabalalo epheleleyo neyokugqibela yeYerusalem. Abo kumkani basixhenxe bamele imbali eqhubekayo, njengokuba yayinjalo nembali ababeyifuzisela ukususela ku-1798 ukuya ku-1844. Ingelosi yokuqala yafika ngo-1798, yaye eyesithathu yafika ngo-Oktobha 22, 1844. Imbali ka-1798 ukuya ku-1844 yimbali yeengelosi yokuqala neyesibini. Imbali yengelosi yesithathu yaqala ngo-1844. Xa uDade White echaza umfuziselo weendudumo ezisixhenxe zeSityhilelo isahluko seshumi, uthi ezo ndudumo zisixhenxe zimele imbali yeengelosi yokuqala neyesibini, kodwa hayi eyengelosi yesithathu.

“Ukukhanya okukhethekileyo okunikiweyo kuYohane, okwavezwa kwiindudumo ezisixhenxe, kwakukukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Imbali yeendudumo ezisixhenxe zeSityhilelo isahluko seshumi, igxininisa imbali yokuxhotyiswa kwengelosi yokuqala ngomhla we-11 ka-Agasti, 1840, de kuse kufike ukuphoxeka okukhulu ngomhla wama-22 ku-Oktobha, 1844; kodwa nangona kunjalo, iquka yonke imbali yeengelosi yokuqala neyesibini. Ukusetyenziswa ngokubanzi kweendudumo ezisixhenxe kukuba zimela ixesha elisusela ku-1798 kuse kufike umhla wama-22 ku-Oktobha, 1844. Imbali yokufika kwengelosi yokuqala ukusuka ku-1798 kuse kufike ukuphoxeka okukhulu yimbali yeengelosi yokuqala neyesibini, yaye imelwe ngokwesiprofeto njengeendudumo ezisixhenxe. Iindudumo ezisixhenxe zabuye zafaniswa ngokomfuziselo ngookumkani bokugqibela abasixhenxe bakwaYuda. Abathathu bokugqibela babo babengengabo kuphela ookumkani abachongiweyo ngokulandelelana, koko kunye bangumqondiso omnye owenziwe ngowokuqala, ophakathi nowokugqibela.

Kwimbali yeengelosi ezintathu, umyalezo wokuqala wanikwa amandla ngomhla we-11 ka-Agasti, 1840, yaye bobabini uYehoyakim noKoreshi babengumfuziselo waloo siganeko.

Siya kuqhubeka nokuchonga ezi nyaniso zibaluleke kakhulu kwinqaku elilandelayo.

“Ukunyaniseka okungagungqiyo makuxatyiswe ngumfundi ngamnye. Yonke ingqondo mayijike ngentlonelo enyanisekileyo iye elizwini likaThixo elityhiliweyo. Ukukhanya nobabalo ziya kunikwa abo bamthobelayo uThixo ngaloo ndlela. Baya kubona izinto ezimangalisayo emthethweni wakhe. Iinyaniso ezinkulu ebezihleli zingahoywanga zingabonwa kususela ngemini yePentekoste, ziya kukhanya ziphuma elizwini likaThixo ngobunyulu bazo bemveli. Kwabo bamthanda ngenyaniso uThixo, uMoya oyiNgcwele uya kutyhila iinyaniso eziye zacima ezingqondweni, yaye uya kutyhila neenyano ezintsha ngokupheleleyo. Abo badla inyama baze basele negazi loNyana kaThixo baya kukhupha ezincwadini zikaDaniyeli nesiTyhilelo inyaniso ephefumlelwe nguMoya oyiNgcwele. Baya kuvusa ukuba kusebenze amandla angenakucinezela. Imilebe yabantwana iya kuvulwa ukuba ivakalise iimfihlelo ebezifihlakele ezingqondweni zabantu. INkosi ikhethe izinto zobuyatha zeli hlabathi ukuze idide izilumko, nezinto ezibuthathaka zehlabathi ukuze idide ezinamandla.

“IBhayibhile ayimele iziswe ezikolweni zethu ukuze ifakwe phakathi kokungakholwa. IBhayibhile imele yenziwe isiseko nomxholo wemfundo. Kuyinyaniso ukuba sazi okungakumbi kakhulu ngelizwi loThixo ophilayo kunokuba sasisazi kwixesha elidlulileyo, kodwa kusekho okuninzi kakhulu okusamele kufundwe. Imele isetyenziswe njengelizwi loThixo ophilayo, kwaye ithatyathwe njengeyokuqala, neyokugqibela, neyona ilungileyo kuyo yonke into. Ngoko kuya kubonakala ukukhula kokwenyaniso kokomoya. Abafundi baya kuphuhlisa izimilo zonqulo ezisempilweni, ngokuba badla inyama baze basele igazi loNyana kaThixo. Kodwa ngaphandle kokuba ibekwe esweni yaza yondliwa, impilo yomphefumlo iyabola. Hlalani kumjelo wokukhanya. Fundani iBhayibhile. Abo bakhonza uThixo ngokuthembeka baya kusikelelwa. Lowo ongavumeli nawuphi na umsebenzi othembekileyo ukuba ungafumani mbuyekezo uya kusithwesa sonke isenzo sokunyaniseka nesokuthembeka

ngeempawu ezikhethekileyo zothando lwakhe nokwamkeleka kwakhe.” Review and Herald,
August 17, 1897.